

**Intercultural bilingual education: a systematic review of the cultural focus in Latin  
America**

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**Intercultural bilingual education: a systematic review of the cultural focus in Latin  
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## **1. Justification**

Latin America has been identified worldwide due to its ethnic diversity, especially in terms of indigenous communities. Currently, there are 826 indigenous groups with 45 millions of people, which represent 8,3% of the entire population of Latin America (Comisión Económica para Latinoamérica - CEPAL, 2013). In more specific terms, Brasil, with 241, occupies the first place in the list of the most diverse countries in terms of indigenous communities; it is followed by Colombia with 83 and Mexico with 67. These different groups speak around 420 native languages, some of these languages are spoken in more than 1 country as it is the case of the Quechua language (Fondo de las Naciones Unidas para la Infancia - UNICEF, 2009).

With these numbers in mind, it is evident that the diversity of indigenous communities and languages is decreasing. Another fact presented by Banco Mundial (2019) shows that one in five of these communities has already lost its language in the past decades. In addition, 26% of the native languages spoken nowadays are in critical danger or are almost extinct (Fondo de las Naciones Unidas para la Infancia - UNICEF, 2009). Therefore, as Delgado (2019) states, this situation needs serious attention due to the fact that when a native language disappears, identity, collective memory, and knowledge disappear with it. In this sense, the reasons for the languages' disappearance are diverse; Delgado (2019) claims that the reasons '[...] are not limited to linguistic processes such as the transmission of the language among generations, the neglect in registering the oral traditions, or the sociolinguistic context'. The author asserts that the main reason for the extinction of the languages is related to conditions such as poverty, social exclusion, political conflicts, and ignorance of the indigenous rights. However, other authors declare that education is also another fundamental factor for language

lost. For instance, Alarcón (2007) establishes that from the conquer time, education was directed mainly for learning about religion and Spanish; the author mentions that indigenous people were forbidden of speaking or using their native language resulting in identity lost. Nevertheless, he asserts that even though there has been a development and improvement of strategies for the revitalization of language and culture within education, geographic, social, politic and economic aspects are still an impediment for this revitalization. Besides, the ‘bilingual education model’ proposed results in a monolingual program that only supports the development of communicative competences in the Spanish language. For this reason, Jiménez-Naranjo and Mendoza-Zuany (2016) allege that bilingual education not only lacks bilingual teachers, bilingual pedagogical texts from an intercultural and linguistic perspective, but it also lacks the applicability of the educational model due to curricular deficiencies.

Education, then, needs to address the linguistic, cultural, and sociocultural dimensions of indigenous communities; this means that education should be meaningful, and it should contribute to language maintenance or revitalization of the indigenous languages. Thus, According to Mojica cited by Granja (2017), from his experience as a Kogui teacher in an indigenous community in La Sierra Nevada de Santa Marta, Colombia, he thinks that there should be a balance between the western and the native knowledge. Additionally, he states that:

“...lo más importante no es aprender matemáticas o ciencias, lo más fundamental es que el niño en contextos indígenas aprenda a manejar las dos lenguas: su lengua, que es la propia, y la lengua castellana, con eso le basta para entender las otras disciplinas.” [The most important thing is not learning about maths and sciences, the most fundamental aspect is that the child in indigenous contexts learns to handle the two languages: his native language, which is his own, and the Spanish language, that is enough to understand the other disciplines].

Similar to Mojica, Salamanca cited by Granja (2017), a Mapuche teacher in Chile, proposes that:

la educación que se imparte en comunidades indígenas tenga políticas diseñadas con los interesados y beneficiarios, en instancias de trabajo que permitan recoger las necesidades, intereses y expectativas; consensuar metas y objetivos que sirvan de base para la propuesta de programas de estudios, propuestas curriculares, estrategias, etc.

[The education in indigenous communities has policies designed with the stakeholders and beneficiaries, in instances of work that allow to collect needs, interests and expectations; agree on goals and objectives that serve as the basis for the proposal of curricular programmes, curricular proposals, strategies, etc.].

Following the same route, UNESCO cited in Semana magazine (2009) asserts that indigenous groups should be granted the right to be educated in their mother tongue, though this is not always respected. The entity says that many children are still educated in languages that are not their native ones; the difficulty resides on the fact that the language of instruction is not usually of the children's domain.

In the view of the previous claims, one alternative that intends to offer to indigenous groups a meaningful education is the model that has been implemented by several Latin American countries such as Mexico, Chile, Bolivia, Peru, and Guatemala. This alternative has the name of Intercultural Bilingual Education (IBE). It emerged in Europe in the 20th century as a model that provided qualified education to the different individuals who had diverse cultural, ethnic, and linguistic backgrounds. Therefore, the main purpose of the model is to reinforce, revitalize, and preserve the people's identities (Cariman, 2015). Furthermore, a more broad definition of IBE is presented by Lineamientos educativos para la diversidad cultural y Lingüística de Guatemala "la educación bilingüe intercultural se concibe como un enfoque educativo orientado a la satisfacción de las necesidades educativas de una sociedad

multiétnica, pluricultural y multilingüe y al desarrollo de una imagen autoimagen positiva en todo los educandos, y particularmente entre los educandos que nos pertenecen a los pueblos indígenas que componen el país, (pg.44)”.

In this sense, there is evidence of a lot of Latin American countries that have implemented IBE models; however, the focus of this model varies depending on the specific needs that each country has with their indigenous populations. For instance, in Chile, the government implemented an IBE program that intended to educate Mapuche children in order to lower discrimination in regular schools, and to foster bilingualism and interculturality (Lagos, 2015). Another example is Colombia, where the IBE model is identified as Ethnoeducación or Ethno Education in English; in this case, it can be noticed that the Ethno education model intends to support the revitalization and maintenance of Wayuu language and culture; nevertheless, due to the poor recognition that the Wayuu students have in the school curriculum, the language and culture are falling into danger of extinction.

Therefore, from this preliminary search of literature available in the area, it could be identified the existence of the different IBE models implemented in majority and minority contexts. However, there is one aspect that is still unclear and that needs further analysis; it refers to the imprecise notion that exists around the structure used for the implementation of IBE models. This means that there is a lack of guidelines on how they should be appropriately conducted in all the contexts. In addition, there is not an existing systematic literature review previously conducted with the purpose of characterizing the different IBE models that have been implemented in Latin America.

In view of the preceding issues, the purpose of the present paper is to revise the literature available that addresses the implementation of IBE models in Latin America; however, this main purpose has several intentions. Firstly, it aims to characterize the IBE models that have been implemented in Latin America. Secondly, it intends to conduct a

mapping on the area which means a recollection of the specific data about these IBE models. Lastly, it plans to conceptualize IBE. Thus, as it has been mentioned, the relevance of this paper is to provide a systematic literature review that addresses IBE in order to characterize it because as the preliminary search shown, countries in Latin America tend to conduct IBE setting different objectives, and different ways to implement the model.

## **2. Methodology**

This study will be carried out following the methodological structures proposed by Kitchenham (2004) and García-Peñalvo (2017) in order to develop a Systematic Literature Review (SLR). This means that according to these authors, the methodology will be divided into three stages: Planning, Conducting the Review and Reporting the Review (Kitchenham, 2004). Each stage will have its own sub-process; for instance, the review protocol, the research questions and the objectives will be part of the planning stage. Then, the search strategy, the criteria selection and the study quality assessment will serve for conducting the review. Finally, after all the collection, a matrix will be useful for reporting the review. These sub-processes are going to be explained in the subsequent paragraphs with more detail. In this section, it is important to clarify that these stages will be complemented with the ideas provided by García-Peñalvo (2017).

### **2.1 Planning Stage**

#### ***2.1.1 Review Protocol***

According to Kitchenham (2004), the SLR needs to determine a protocol review which focuses on establishing components that will help the reviewers conduct the SLR under less subjectivity factors. All of the components, according to Kitchenham (2004) and García-Peñalvo (2017), are called Review Protocol; it requires the reviewers to determine: a research



question(s) and objectives, a search strategy, criteria selection for including or excluding the primary studies, the study quality assessment, data extraction strategies and synthesis of the extracted data, and project timetable which defines the review plan.

### ***2.1.2 Research Question and Objectives***

Accordingly, the present monographic paper proposes the following research questions and objectives that will guide the SLR about the IBE models in Latin America:

**2.1.2.1 Research Question.** What are the characteristics evidenced in the Intercultural Bilingual Education models that have been implemented in Latin America?

**2.1.2.2 General Objective.** To explore how the IBE models are implemented in Latin America through a Systematic Literature Review.

**2.1.2.3 Specific Objectives.**

- To determine the countries and databases that addressed the concepts of IBE throughout the literature.
- To establish the predominant sociolinguistic context (minority or majority) where the IBE models are implemented.
- To analyze the methodological components of an IBE model from a cultural perspective.

### ***2.1.3 Search Strategy: Databases and Keywords for Searching***

According to Higgins and Green (2011) and Hidalgo Landa et al. (2011) cited in García-Peñalvo (2017), one of the main aspects to carry out an SLR is to identify the databases and physical resources for searching the articles considering the determined key terms for doing it. It is important to clarify that a primary search of physical resources was

conducted in the Jorge Roa Martinez library at Universidad Tecnológica de Pereira; as such resources were not found, the search of the material was limited to the subscribed databases the university offers to all students. The databases used for this SLR are the subscribed databases of the Universidad Tecnológica de Pereira (UTP) that are organized by colleges, facultad de bellas artes y humanidades [College of Fine Arts and Humanities] to which members of the university can access and download the content found. This group of databases include: Jstor, Oxford University Press, Spring Link, Scopus, among others as it is specified in table 1 below. This table contains the following information name of the database with its hyperlink, the description of it, the keywords for searching the articles, the approximate results, and an example of the type of article or journal found with its hyperlink.

**2.1.3.1 Table. Subscribed Databases for the Specific Area of Study**

Search Strategy Table				
Database	Description	Key words for searching	Approximate results	Examples of findings
J-Store <a href="https://www-jstor-org.ezproxy.utp.edu.co/">https://www-jstor-org.ezproxy.utp.edu.co/</a>	It is a full-text database of academic journals in different areas such as politics, sociology, maths, education, etc. It has different studies in different places like Asia, Africa and Latin America.	Intercultural Bilingual Education in Latin America	928	<a href="#">Intercultural bilingual education in Nicaragua: Contextualisation for improving the quality of education</a>
		Indigenous Education in Latin America	15.938	<a href="#">Adult education and indigenous peoples in Latin America</a>
		Modelos de Educación Bilingüe Intercultural en América Latina	27	<a href="#">MÁS ALLÁ DE COLONIALIDAD: LA MODERNIZACIÓN DE LA EDUCACIÓN SUPERIOR EN ECUADOR Y LA</a>
Digitalia <a href="http://www.digitaliaphishing.com.ezproxy.utp.edu.co/">http://www.digitaliaphishing.com.ezproxy.utp.edu.co/</a>	It is a Hispanic database that has ebooks and journals of different areas. The content is 100% in Spanish.	Intercultural Bilingual Education in Latin America	197	<a href="#">Educación bilingüe y políticas de revitalización de lenguas indígenas</a>
		Indigenous Education in Latin America	677	<a href="#">New Perspectives on Hispanic Contact Linguistics in the Americas</a>
		Modelos de Educación Bilingüe Intercultural en América Latina	773	<a href="#">Sociolingüística de la oralidad y la escritura en su relación con la educación</a>
Biblioteca Digital Magisterio <a href="http://bibliotecadigital.magisterio.co.ezproxy.utp.edu.co/user">http://bibliotecadigital.magisterio.co.ezproxy.utp.edu.co/user</a>	It is an electronic specialized collection in pedagogy and education. The content is 100% in Spanish	Intercultural Bilingual Education in Latin America	0	
		Modelos de Educación Bilingüe Intercultural en América Latina	0	
		Indigenous Education in Latin America	0	
Oxford University Press <a href="https://academic-oup-com.ezproxy.utp.edu.co/journals">https://academic-oup-com.ezproxy.utp.edu.co/journals</a>	The collection is formed by 357 magazines in multiple disciplines that are revised within peers. Inside this magazines are 60 journals of free access.	Intercultural Bilingual Education in Latin America	36	<a href="#">The shared conceptual system and language processing in bilingual children: findings from literacy assessment in Spanish Nahuatl.</a>
		Indigenous Education in Latin America	1622	<a href="#">The indigenous achievement gap in Mexico the role of teacher policy under intercultural bilingual</a>
		Modelos de Educación Bilingüe Intercultural en América Latina	1	<a href="#">You Have No Right to Remain Silent: Self-Incrimination in Ecuador's Indigenous Legal Systems</a>

## INTERCULTURAL BILINGUAL EDUCATION: SYSTEMATIC REVIEW

Springer Link <a href="https://link.springer-com.ezproxy.utp.edu.co/">https://link.springer-com.ezproxy.utp.edu.co/</a>	It is a multidisciplinary database which contains a huge collection of scientific publications.	Intercultural Bilingual Education in Latin America	716	<a href="#">Top-down and Bottom-up: Counterpoised Visions of Bilingual Intercultural Education in Latin America</a>
		Indigenous Education in Latin America	16.999	<a href="#">How to Improve Quality Education for Indigenous Children in Latin America</a>
		Modelos de Educación Bilingüe Intercultural en América Latina	5	<a href="#">Interculturalism In Peru and Quebec</a>
Scopus <a href="https://www.scopus-com.ezproxy.utp.edu.co/search/form.uri?display=basic">https://www.scopus-com.ezproxy.utp.edu.co/search/form.uri?display=basic</a>	It contains information in all areas of knowledge with specific smart tools for searching, analyzing and visualizing academic journals.	Intercultural Bilingual Education in Latin America	16	<a href="#">The indigenous achievement gap in Mexico the role of teacher policy under intercultural bilingual education</a>
		Modelos de Educación Bilingüe Intercultural en América Latina	0	
		Indigenous Education in Latin America	209	<a href="#">Mapping Bilingual Teaching in Indigenous Contexts: From Student Shyness to Student Voice</a>
Science Direct <a href="https://www.sciencedirect-com.ezproxy.utp.edu.co/">https://www.sciencedirect-com.ezproxy.utp.edu.co/</a>	It contains information in all areas of knowledge (multidisciplinary database). It has more than 12 million different type of studies with interactive tools such as audios, images and more.	Intercultural Bilingual Education in Latin America	292	<a href="#">The indigenous achievement gap in Mexico: The role of teacher policy under intercultural bilingual education</a>
		Modelos de Educación Bilingüe Intercultural en América Latina	10	<a href="#">Educación superior intercultural y diálogo de saberes: el caso de la Amawtay Wasi en Ecuador</a>
		Indigenous Education in Latin America	6.703	<a href="#">Pocket School: Exploring mobile technology as a sustainable literacy education option for underserved indigenous children in Latin America</a>
Taylor & Francis Online <a href="https://www.tandfonline-com.ezproxy.utp.edu.co/doi/abs/10.1080/13670050408667821">https://www.tandfonline-com.ezproxy.utp.edu.co/doi/abs/10.1080/13670050408667821</a>	It is a complete collection that contains 2.211 journals in three main areas. In this database a total of 60 titles of Open Access is found.	Indigenous Education in Latin America	19.692	<a href="#">Indigenous and Intercultural Education in Latin America: Assimilation or Transformation of</a>
		Modelos de Educación Bilingüe Intercultural en América Latina	11	<a href="#">El impacto de las ideas en el proceso de formulación de la política indígena durante la transición democrática en Chile</a>
		Intercultural Bilingual Education in Latin America	1.051	<a href="#">Language dispute and social change in new multilingual institutions in Chaco, Argentina</a>

“Intercultural Bilingual Education in Latin America” will be the main key term for the exploration; other key terms such as “Indigenous education in Latin America ” and “Modelos de Educación Bilingüe Intercultural ”[Intercultural Bilingual Education models] will be also used. The exploration will be in both English and Spanish because the different contexts in which it is being focused on the review are Spanish speakers. With a primary search, it has been noticeable that the majority of literature is found in Spanish.

It is important to mention that a huge amount of articles are found; however, not all of them are useful for the review. In this order of ideas, a criteria selection (see 2.2.1 Criteria Selection) will be implemented in order to select the necessary articles.

## 2.2 Conducting the Review Stage

### 2.2.1 Criteria Selection

After the articles’ research was done through the databases established above, a series of characteristics were within these articles in order to know to what extent they were qualified for being used in this project. According to Buela-Casal (2003, cited by Kitchenham

2004), there are some basic and common characteristics that help the reader to determine the quality of a research; these are: the relevance of the topic addressed in the article, the methodological rigor, the expository clarity, contributions of the work, the correct use of the language, and adequacy of bibliography. However, Kitchenham (2004) mentions that these parameters are not enough to determine the quality of a research; she says that it is not possible to evaluate 'the internal and external validity, usefulness, implementation, originality, and innovation; besides, the author states that more than not evaluating the quality of the article, the real problem on using this criteria of parameters is that the evaluation of the quality of the texts could be overly general and subjective. Therefore, in order to assure the quality of research, the author suggests the implementation of other parameters that can be applied to any field; these parameters refer to establishing if the ideas presented are interesting and new, and can provide a new approach to dealing with an old problem, interpreting if what is made of the results is unequivocal, identifying if the research has sufficient internal validity, establishing if the type of study is clearly explained.

Based on these parameters, the following criteria is proposed to be applied in our research in order to narrow down the number of articles will be found in the primary search articles that were qualified and the ones that full fill the next characteristics were approved:

- The article is categorized as primary research, which means that has a methodology for collecting data base.
- The article addresses one or two concepts that were intended to be conceptualized in the research.
- The article addresses the name of a specific indigenous community or Latin American country.
- The article specifies whether the community has a minority or majority context
- The article presents results and conclusions clearly and objectively

- The article shows evidence that supports how the concept of IBE and Ethno education were carried out in each of the communities, and have a legal framework.
- The article is written in Spanish or English language different from another language of Latin America.
- The article was written after 2009.
- The article only addresses formal education (elementary and high school).

### ***2.2.2 Study Quality Assessment***

As it was presented in the preceding paragraphs, the articles related to Intercultural Bilingual Education have been filtered through a criteria selection, reducing the number of articles that will be part of the next stage named Study Quality Assessment (SQA). This phase is enlightened by the design that García-Peñalvo (2017) proposes; nonetheless, it has been modified due to the nature of this monographic paper. In this sense, the aim of the SQA is to categorize the selected articles by level of relevance, providing points from 1 to 10 in a rubric that contains the specific information that is aligned with the concept of the Education Model and its characteristics. This instrument gives points to the normative, the methodology, the objectives, the cultural and the linguistic focus that a model of Intercultural Bilingual Education should have. The articles that are considered relevant for the next stage must have attained at least 7 points from 10 points (See 2.2.2.1 Table - Criteria for Evaluating the Quality of the Literature).

**2.2.2.1 Table.** *Criteria for Evaluating the Quality of the Literature*

7 to 10		1 to 6
<b>Study Quality Assessment</b>		
<b>Title:</b>		
<b>Foundations</b>	<b>Normative (2 points)</b>	
	<b>Methodological (3 points)</b>	
	<b>Objectives (1 point)</b>	
<b>Focus</b>	<b>Linguistic (2 points)</b>	
	<b>Cultural (2 points)</b>	
<b>Total of Points</b>		
<b>Comments:</b>		

## 2.3 Reporting the Review Stage

### 2.3.1 Data Extraction Strategies

This step, according to Kitchenham (2004), provides the chance of reducing bias and organizing the information collected in a more clear and systematic way. For doing this, a strategy must be defined. This strategy should be developed with the aim of answering the research question previously stated and confirming the characteristics that were assessed in the Study Quality Assessment step. In this case, the data extraction of this project was carried out through an analytical matrix (see 2.3.1.1 Table - Analytical Matrix for Data Extraction) which contains aspects to analyze retrieved from the characteristics of an Educational Model similar to the previous stage. However, in this case, the information was

not assessed but extracted from the document, and feed with the aspect required. At the end, in the ‘Reviewers’ Conclusions’ section, researchers wrote down the final considerations about the document taking into consideration the rigurocity of the IBE implementation, and how it fulfilled the requirements to answer the research question established.

**2.3.1.1 Table.** *Analytical Matrix for Data Extraction*

ASPECTS TO ANALYZE	DATA EXTRACTED
Article's Name	
Author(s)	
Publication Year	
Country(ies)	
Indigenous Community	
Sociolinguistic Context	
Type of Bilingualism	
Research Question or Hypothesis	
Study Objectives	
Normative Foundations	
IBE Objectives	
IBE Methodology	
Focus	
Results	
Reviewers' Conclusions	

### 3. Report

The current chapter aims at describing the process carried out during the development of the Planning (Search Strategy and key words), Conducting the Review (Criteria Selection and Study Quality Assessment), and Reporting the Review (Data Extraction). Firstly, within the Search Strategy step, the databases were established (Springer Link, Digitalia, ScienceDirect, Taylor and Francis, Scopus, Oxford Academic Journal, Biblioteca del Magisterio and Jstor); consequently, three key terms were determined in order to conduct the search in a more effective way. Such terms were: (1) Intercultural Bilingual Education in Latin America, (2) Indigenous Bilingual Education in Latin America, and (3) Modelos de

Educación Bilingüe Intercultural en Latinoamérica [Intercultural bilingual Educational models in Latin America].

### 3.1 Stage 1: Planning

In order to conduct the articles' search, the databases were divided among the researchers (around two databases per researcher). At this point, it is important to highlight that during the article search in the corresponding databases and using the key terms previously mentioned, the information found had to be filtered due to the amount of documents that they contained. The filters used were about publication date (2010-2019), primary research documents, open access, and education journals. As a result, the amount of data was diminished due to the practicality of such filtering tools. Continuing with this idea, the databases reported that, for example, in Scopus 16 articles were found using the first key term, 209 articles with the second key term, and 129 articles with the third key term. Oxford Academic Journal only showed results for key number one and key number two with 36 and 1622 articles respectively. On the other hand, Springer Link revealed 2171 articles using key term number two, 3 articles using key term number three, but no information with key term number one. Regarding the ScienceDirect database, there were 115 articles using the first key term, 280 articles using the second key term, and 6 articles using the third key term. Also, in Taylor & Francis there were found 324 documents with key term number one, 157 documents with key term number two, and 7 documents with key term number three. Finally, in Jstor the report showed that there were 99 results using the first key term, 252 results using the second key term, and 27 results with the third key term. The total number of articles was 5453 (see Table 5). Nevertheless, databases like Digitalia and Biblioteca del Magisterio were excluded since the information found did not fit with the criteria and requirements proposed



for this project. Instead, within those databases, there were found books, book reviews, magazines, summaries, among others different from primary research.

### 3.1.1 Table

#### *Articles' Report*

	Databases						
Keyword	Scopus	Oxford	Science Direct	Taylor & Francis	Springer Link	Jstor	Total per Keyword
1.Intercultural Bilingual Education in Latin America	16	36	115	324	0	99	590
2.Indigenous Bilingual Education in Latin America	209	1622	280	157	2171	252	4691
3.Modelos de Educación Bilingüe Intercultural en Latinoamérica	129	0	6	7	3	27	172
Total Per Database	354	1658	401	488	2174	378	Total of Articles: 5453

Once the filters mentioned above were applied (publication year, open access, primary research and education journals), and the use of the three different keywords, a specific criterion was required and implemented in order to ensure the relevance of the articles to the research; in this case, the Criteria Selection step was carried out. During the article search process, a scanned reading was done in order to define if they fulfilled with the characteristics stated in this Criteria Selection step; for example, to describe the methodology of the study being executed, to address and deepen at least one concept defined in the glossary such as Educational model, Interculturality, Intercultural bilingual education (IBE) and ethno education (this characteristic in specific, was necessary to guarantee the relation of the topic itself with the purpose of the research). Besides, the articles had to describe the context of the community by providing information that could be helpful to deduce if the community belonged to majority or minority context. Also, as mentioned before, in order to select an article as relevant, it should not only include the concept of IBE and Ethno education, but also, it should specify its political contexts within the country where the study was developed. Moreover, the articles selected must be written in Spanish or English and must focus only on elementary or high school. Finally, it is important to highlight that as previously mentioned, the articles should be updated; it means that only articles that were published after 2009 were going to be selected as part of relevant articles. Taking into account that all the articles must accomplish with all the points mentioned before, those studies that lack at least one characteristic were immediately discarded. Having said that, even with the use of the key terms that intended to filter only those articles that focus on Intercultural bilingual education and ethno education, in many cases the data bases threw results that target other fields different from education; for instance, there were results from the environmental and sustainability field. Also, even with applying the filter of primary research and education journals into the different databases, it was necessary for the

researchers to make a brief reading to some of the articles to assure that they were actual primary research. Moreover, this filter in specific, was one of the points of the criteria that helped the most, to discard a big amount of non-relevant articles; an example of this, is the fact that the data bases of Digitalia and Biblioteca del Magisterio, as previously mentioned, were excluded since all of the results that the databases threw were second hand research. Following the implementation of the criteria and having done the type of necessary reading, 71 articles were selected as relevant since they seemed to accomplish all the characteristics required.

After implementing the Criteria Selection and filtering the 5453 articles, the 71 papers remaining were categorized as useful for this research. Since it was important to know which articles were more relevant than the others for further analysis in this monographic paper, the application of the Study Quality Assessment (SQA) stage will be explained deeply in this section.

Firstly, the articles were divided within the researchers in the following way, eighteen articles were assigned to three of them, and nineteen to one of them. The researchers were in charge of reading and applying the Study Quality Assessment to the assigned articles. When addressing the SQA, it is referring to the rubric for qualifying an article as relevant or not relevant for this research. This rubric is divided in five categories which are: Methodology (3 points), normative foundations (2 points), IBE objectives (1 point), cultural focus (2 points) and linguistic focus (2 points). These categories and their respective points were considered as the requirements for classifying the articles as relevant or non-relevant articles. For an article to be considered relevant, it had to obtain 7 to 10 points in the SQA and the irrelevant articles were the ones that obtained less than the average previously mentioned (less than 7 points). After having read the articles, the researchers had to assign the corresponding points to each one of the SQA categories in order to obtain a final score and, in that way,

classifying the articles; additionally, they had to write down some comments regarding the articles information, and the reasons why those were classified as relevant or not. It is important to highlight that the distribution of the points was according to the researchers criterion, meaning that based on their knowledge, the articles obtained the points they considered were appropriate in each category. After reading and assessing the 71 articles based on the SQA categories and scores, it was found that only nine articles were classified as relevant articles for this investigation.

### **3.2 Stage 2: Conducting the Review**

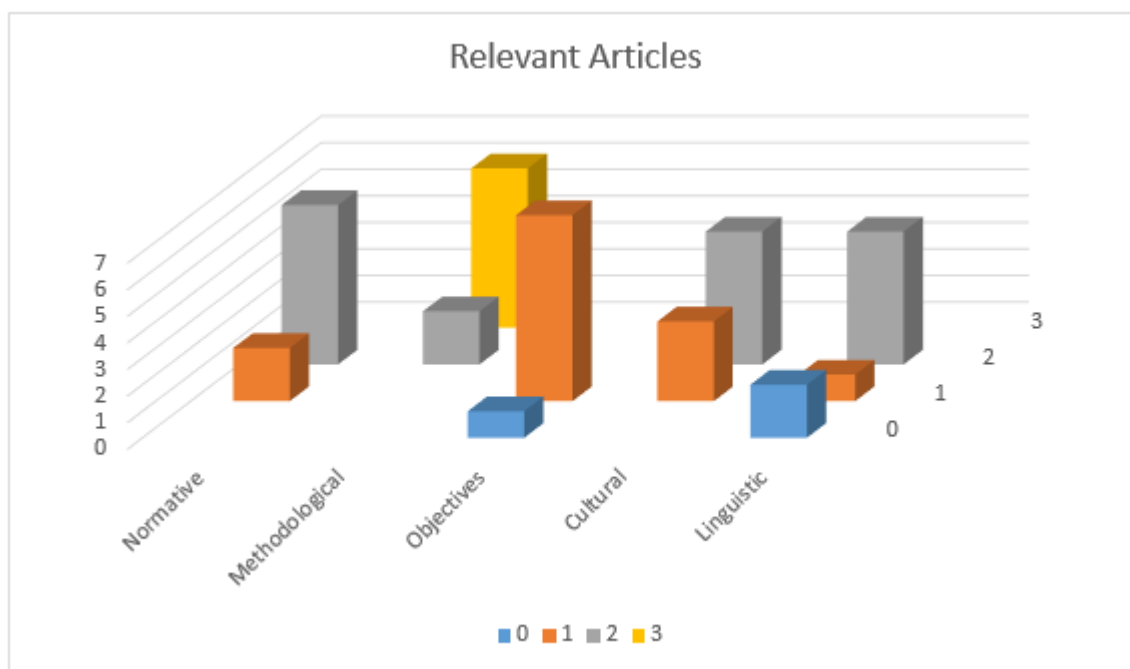
Next to the implementation of the Study Quality Assessment (SQA), it was found that from the 71 articles that were part of the assessment, just 10 fulfilled the necessary points in order to be considered relevant enough for this study. In this sense, the data gathered through this process will be presented, starting with the articles that passed and the number of points that each one obtained for each characteristic (normative and methodological foundations, objectives, cultural and linguistic focus). After this, the information about the articles that did not pass will be part of this section inasmuch as it will be relevant for further analysis.

From the implementation of the SQA, 10 articles passed in terms of how relevant they are for this monographic paper. In this sense, starting with the normative foundations, it is shown that from eight articles that passed, six obtained 2 points, and two obtained 1 point, meaning that its normative provides relevant and clear information in regards to the laws that support and enhance education. Besides, in regards to the methodology section, the counting points showed that there were two articles which obtained 2 points and six articles with 3 points. This allows the researchers to conclude that an article which ranges from 2 to 3 points has meaningful contributions to this monographic paper inasmuch as it contains rigorous and well-structured methodological foundations. In relation to the objectives that each IBE model

addressed in the articles, it was evidenced that from the eighth articles that passed, seven articles were scored with 1 point and just one article with 0 points; this means that establishing well-structured objectives is fundamental to determine how well shaped and grounded are the IBE models. Furthermore, it was found that in terms of the linguistic focus that from the eight articles that passed, five articles obtained 2 points, one article obtained 1 point, and two articles did not obtain points in this category. Regarding the cultural focus, five articles obtained 2 points and three articles obtained 1 point; meaning that the focus will depend on what the school wants to boost, whether it is the language or the culture of the community.

### 3.2.1 Figure

*Relevant Articles Scores*

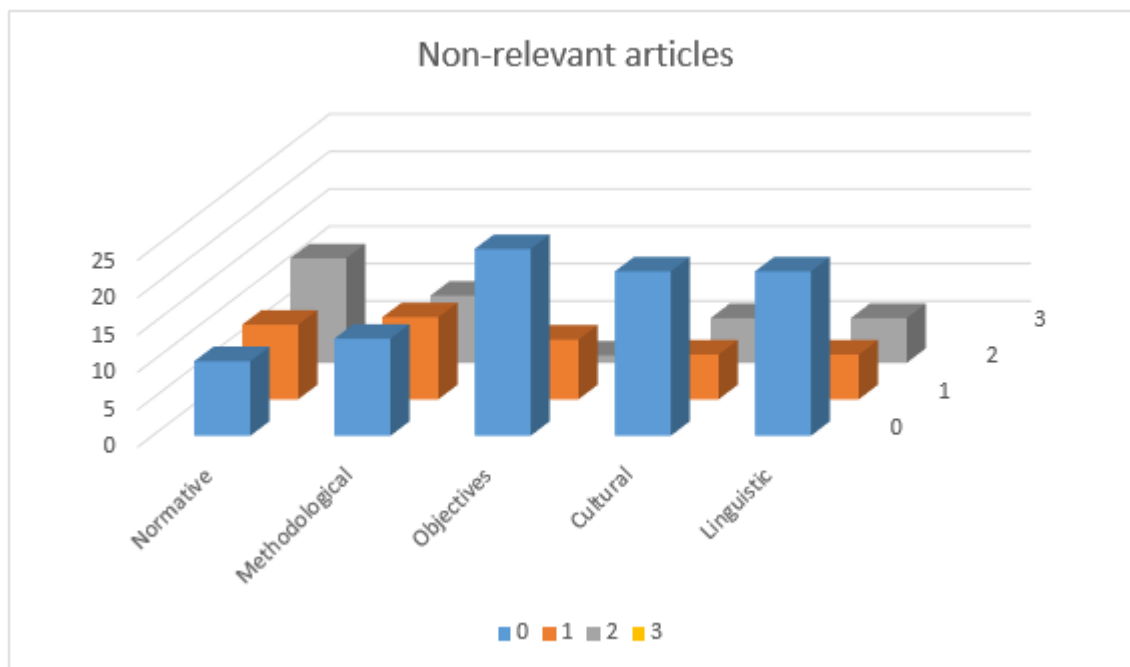


Opposite to the preceding data, the articles that did not pass were 34, meaning that they did not obtain the required number of points which are seven. Therefore, in the normative foundation, 14 articles obtained a total of 2 points, 10 articles had 1 point and 10 had 0 points. Besides, different from the results obtained in the methodology section of the

relevant articles, it was found that there were 13 articles which scored 0 points, 11 articles with 1 point, and nine articles with 2 points. Besides, in relation to the objectives 25 articles obtained 0 points and nine articles were scored with 1 point. Following the previous idea, in the linguistic focus, 22 articles obtained 0 points, six articles had 1 point, and six articles had 2 points; regarding the cultural focus, the quantity of the articles, and the obtained points were exactly the same as the linguistic focus. In this section, it is important to clarify that despite the fact that an article receives from 2 to 3 points in the methodology, it is not enough to be considered relevant since they did not obtain the required points in other important sections in the SQA such as the cultural or linguistic focus or objectives.

### 3.2.2 Figure

*Non-Relevant Articles Scores*



In general, on the one hand, it can be concluded that for an article to be determined as a relevant one for this monographic paper, it is not only necessary to have a high score in a specific category, but it must obtain a high score in all the categories previously mentioned since this will determine if the articles are well structured in terms of the implementation of

the IBE model. On the other hand, despite the fact that some non-relevant articles obtained high scores in the methodology section, it does not mean that they provided a relevant contribution to the project since there were other categories that needed to be fulfilled. However, these articles were not excluded at all inasmuch as they could serve as a support in terms of legal frameworks.

After reporting the data that we have gathered so far, it is intended to create a section where the analysis and tendencies that are found in the ten articles are contrasted and discussed in the light of the third stage: Reporting the Review.

### **3.3 Stage 3: Reporting the Review**

For this section, the aim was to analyze in depth the content from each of the ten articles selected from the previous stage. This content refers to the context, historical background, methodology, and cultural focus that is identified in the Intercultural Bilingual Education models or programs presented in all of the articles. In this sense, the purpose of this analysis was to recognize these characteristics, and look for the similarities and differences among them. Therefore, the information found will be presented in the following paragraphs.

Before starting, it is important to address the articles' characteristics in terms of the publication year, author and title since it will serve as a guide for the further contrast of this Systematic Literature Review (See 3.3.1.1 Table - Contexts for IBE). Therefore, from the 10 articles selected as relevant, there are four articles from Peru by E. Linares (2017), García-Azkoaga & Sullón (2017), Hornberger & Kvietok (2018), Valdiviezo (2010). Besides, there are three articles from Chile by Del pino & Ferrada (2019), Ibáñez-Salgado & Druker-Ibáñez (2018), Luna, Telechea & Caniguan (2018), and two from Colombia by Ferrero (2015), Pineda, Celis, and Rangel (2019). Finally, there is one article from Guatemala

by Igeregi (2017). From this studies, first there will be a presentation of the most important details found in terms of the context, historical background, methodology and cultural focus.

### 3.3.1.1 Table 5

#### *Contexts for IBE*

Source	Title	Context	Country
Del pino & Ferrada (2019)	Construction of educational knowledge with the Mapuche community through dialogical-kishu kimkelay ta che research	A western school belonging to a catholic church, but adapted to the recovered community	Chile
E. Linares (2017)	Guided by care: teacher decision-making in a rural intercultural bilingual classroom in Peru	A school in the Rural province of Ancash, a region located in the Andes Mountains of Peru	Peru
Ferrero (2015)	Ethno-Education (Etnoeducación) in la Guajira, Colombia: Shaping Indigenous Subjectivities Within Modernity, Neoliberal	The Institución Etnoeducativa Integral Rural Internado Indigena de Siapana is an internado (boarding school) located in the piedmont of the Makuira mountain range in	Colombia



	Multiculturalism, and the Indigenous Struggle	the Wayuu resguardo of the Alta Guajira	
García-Azkoaga & Sullón (2017)	Capacidades lingüísticas shipibo-castellano en textos escritos por escolares bilingües de Ucayali (Perú)	Los sujetos de la investigación son alumnos de 5° y 6° grado de educación primaria de una escuela situada en la comunidad nativa Puerto Firmeza del distrito de Yarinacocha, departamento de Ucayali, Perú.	Peru
Hornberger & Kvietok (2018)	Mapping Biliteracy Teaching in Indigenous Contexts: From Student Shyness to Student Voice	Alto Napo schools	Peru
Ibáñez-Salgado & Druker-Ibáñez (2018)	La educación intercultural en Chile desde la perspectiva de los actores: Una co-construcción	Siete escuelas, región de Chile	Chile
Igeregi (2017)	Red de escuelas Ruk'u'x Qatinamit y	Cuatro escuelas de Ruk'u'x Qatinamit	Guatemala

	revitalización del		
	idioma kaqchikel		
Luna, Telechea & Caniguan (2018)	Mapuche education and situated learning in a community school in Chile	A rural school in the Mapuche-Lafkenche zone of Chile	Chile
Pineda, Celis, and Rangel (2019)	On interculturality and Decoloniality: sabedores and government protection of indigenous knowledge in Bacatá schools	Three public schools in Bogotá, Colombia	Colombia
Valdiviezo (2010)	Indigenous worldviews in intercultural education: teachers' construction of interculturalism in a bilingual Quechua- Spanish program	Three rural elementary schools in the BIE program	Peru

### 3.3.1 Context

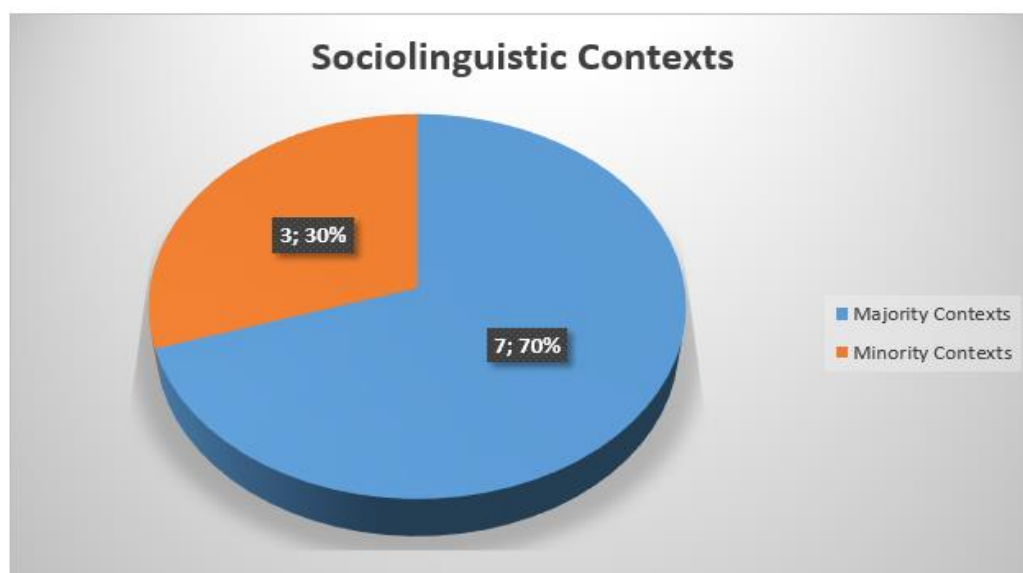
To start with, in terms of the context, it was found that schools can be categorized into two types; this means that they are either public schools provided by governmental

administrators, or private schools created by indigenous communities. For instance, there are some cases such as in Valdiviezo (2010) where the main setting are three rural elementary schools from Peru that are part of the BIE programs held by the Peruvian government. Besides, there are two cases from Colombia where authors Ferrero (2015) and Pineda, Celis & Rangel (2019) presented the perspectives from an “internado” situated in the Wayuu “resguardo” of the Alta Guajira, and three public schools in Bogotá where the Colombian administration is in charge of enabling these spaces, so indigenous people can access education. On the other hand, there are two studies from Chile where it is evidenced how indigenous populations established their own community schools; one is a western school that was at the beginning part of a Catholic Church, but later throughout the years it became part of the indigenous community (Del pino & Ferrada, 2019); the second is “a rural school in the Mapuche-Llafkenche zone of Chile that emerged from a community project for strengthening the language, culture and identity” (Luna, Telechea & Caniguan, 2018). Also, Igeregi (2017) described the investigation process developed in four schools from Guatemala. Similarly, E. Linares (2017) wrote about the rural school that is located in the Andes Mountains of Peru.

Another important aspect to address in relation to the school setting is the sociolinguistic context that is evidenced in each of the schools (For more information on sociolinguistic contexts, see item 5.3 in the glossary). In this sense, from a general perspective it was found that seven studies presented information where the communities belong to a Majority Context different from three studies that had evidence of Minority Contexts (See 3.3.1.1 Figure - Sociolinguistic Contexts Diagram). One example of the Majority Context is the research conducted by Del pino & Ferrada (2019) in the rural school from Mapuche-Llafkenche zone of Chile where the students’ population that attend the school are all from the indigenous community; therefore, they share the same cultural and

linguistic background. Another example is from E. Linares (2017) who presents the context of a school in the mountains in the Andes region, where students from different ages join the same classroom; in this study, she points out that all students belong to the same indigenous community. In contrast, there are some examples provided by Hornberger & Kvietok (2018) where indigenous students are part of a minority population in the bilingual schools in Alto Napo, Peru. Furthermore, as Ibáñez-Salgado & Druker-Ibáñez (2018) mention, there are similar cases in Chile where the indigenous students are immersed into the curricular dynamics that the regional system has, leading students to face an adaptation process in the majority culture.

**3.3.1.1 Figure.** *Sociolinguistic Contexts Diagram*



### 3.3.2 Historical background

After setting the context, it is of paramount importance to acknowledge the history behind the increasing implementation of IBE in Latin America. For this reason, three key aspects will be addressed in order to compile all the historical data collected from most of the articles; in this sense, aspects like the most active years for the appearance of IBE, the

reasons for implementing this model or program, and the laws or entities that support such implementation will be presented in detail in the subsequent paragraphs.

Indeed, the studies show that the most active period of time for the appearance of IBE in the Latin American countries was between the 1980s and 1990s. Therefore, in these decades, in some countries such as Chile, Peru, Colombia and Guatemala, the necessity for implementing an indigenous education for revitalizing the culture and language of these communities started to increment significantly (See: 5. Glossary, 5.2 Intercultural Bilingual Education). For instance, in Ferrero (2015) the conception of IBE aroused in 1980 to Colombia in Alta Guajira indigenous community; similarly, in Hornberger & Kvietok (2018) the educational model started to be implemented in 1991 in Peru. Even though IBE was mostly spread in the previously mentioned decades, it still is appearing in some communities around Latin America; for example, in Del pino & Ferrada (2019) where the indigenous community rejected the IBE as an educational model, and instead they started implementing Mapuche Education in 2005. Additionally, in Pineda, Celis, and Rangel (2019) the idea of IBE arrived to three schools in Bogotá, Colombia in 2015.

In regards to the reasons for the arousal of IBE models in Latin America, it appears that in some countries one of the most relevant causes was the indigenous movements that started to occur among the 80s and 90s. These movements were originated from the various unconformities that indigenous people had in terms of their own education and interaction with the rest of the national population; for instance, this means that they fought for rights such as education, protection and revitalization of their valuable traditional customs. Some of these processes are discussed in Ibáñez-Salgado & Druker-Ibáñez (2018), and Valdiviezo (2010) where they assert that one of the main issues in Chile and Peru is the lack of acknowledgment for diversity; a problem that leads to the increment of social and economic inequalities for the indigenous communities. Moreover, a similar situation is mentioned by E.

Linares (2017) who states that the IBE intends to “challenge the systematic discrimination and mistreatment of Indigenous populations”. On the opposite, some studies do not address the inner national struggle between indigenous communities and the government; instead, they mention how international agendas influenced their motives for providing education to the endangered communities. Hence, Del pino & Ferrada (2019) affirm that the Bilingual Intercultural Education Programme (BIEP), in Chile, is understood as a “compensatory education” that aims at diminishing the tensions among social groups while helping indigenous students to adapt to the majority culture; likewise, Luna, Telechea & Caniguan (2018) agree that the IBE program serves as the path to develop integrity in indigenous communities which means that the indigenous culture and language are part of one of the components of IBE that is implemented in national public schools.

Thus, in order to support the implementation of IBE in Latin American countries, there are some laws and organizations that defend indigenous populations and their rights. Currently, one of the most important organizations that is on top for the protection of indigenous cultures and languages in South America is the Universal Declaration of Linguistic Rights (UNESCO) (Valdiviezo, 2010). This organization supports the implementation of laws that reinforce the development of indigenous people in areas such as education, social interaction and job opportunities (See: 1. Justification). More specifically, the studies notify that in all of the countries, the national governments have established public laws that ensure the fulfilling of IBE programs and models in the communities that require this type of education. Among these countries, it is Chile where the integration of the PEIB has been held by “la Ley núm. 19253 de 1993” created by the Ministry of Education (Ibáñez-Salgado & Druker-Ibáñez, 2018). Another case refers to the Colombian indigenous communities where Wayuu people created a Wayuu organization names as the Colombian stated of Yanama that is still supported by the Consejo Regional Indígena del Cauca (CRIC)

and the Organización Nacional Indígena de Colombia (ONIC). It is important to note that these organizations are pioneers in the development of ethno education in Colombia (Ferrero, 2015).

### ***3.3.3 Methodology***

From a broad perspective, in the research articles, we can find that each country has its particular manner of implementing IBE models and programs; this particularity is closely related to the necessities and specific resources that the schools have. In this sense, in some countries, the IBE has been developed using theoretical foundations from pedagogy, psychology, and philosophy. In contrast, some other countries have come up with their own methodology of IBE, having as a basis their empirical knowledge and perspective of indigenous education. In both cases, it is evidenced that these foundations allow to set important aspects such as the subjects, the materials, the content and the classroom procedures or routines that are intended to respond to the indigenous linguistic and cultural needs. In addition, it is mentioned that in most of the countries, there are common issues that affect the implementation of these programs.

In order to address the most relevant characteristics of the IBE methodology, it is necessary to note that there is a wide variety of notions that define the basis for each implementation. For instance, in cases such as Ferrero (2015), it is mentioned that one of the main resources that is used in the boarding school in Alta Guajira are textbooks and guides that have arrived as donations from the Colombian state; although these materials have intended to support indigenous teaching, the author states that Wayuu and Alijuana teachers lacked of theoretical knowledge for designing a curriculum that addresses ethno education (For more information on ethno education, see item 5.2.1 in the glossary). However, the author cites the words of the school's coordinator, Paula, who justifies that "the internado is

in developmental stage”. Different from this case, there is an example in Chile where the curriculum design has been already established by the government. This means that experts from the country have proposed the implementation of a “*dupla pedagógica*” which means that there must be an indigenous teacher who provides the cultural and linguistic knowledge, and a teacher whose expertise is in pedagogy (Luna, Telechea & Caniguan, 2018).

Another situation is mentioned by Del pino & Ferrada (2019), where the Mapuche community has decided to create the Mapuche Education as an alternative to the BIEP that is promoted by the Chilean government. In this situation, the authors assert that this replacement comes from the community’s desire of an education that addresses properly their specific needs. Thus, this new education has been guided by a group of researchers who have designed the curriculum for this school; in this sense, one relevant characteristic from this example is that they have created their own subjects about Mapuche worldview, history, relation of time and space, handicrafts, and biodiversity. An alternative situation has been exposed by E. Linares (2017) about an indigenous community from Peru, where the school provides a single classroom for students from different ages. This means that they are being taught different contents according to their age, but in the same classroom. One important note about this school is the relevance that is given to the class procedures that consist on the creation of handicrafts, gardening, sharing food, singing, and doing daily life activities that children will later use in their communities for economic support.

Despite of the fact that the implementation of IBE differs among countries, they all share in common issues in relation to the lack of materials and teacher training. In a particular case, Ferrero (2015) reveals the conditions in which students attend to school; they go to classrooms that are extremely hot and that are not spacious enough for all the students. Besides, there is an insufficiency in the quantity of materials or books used for the classwork.

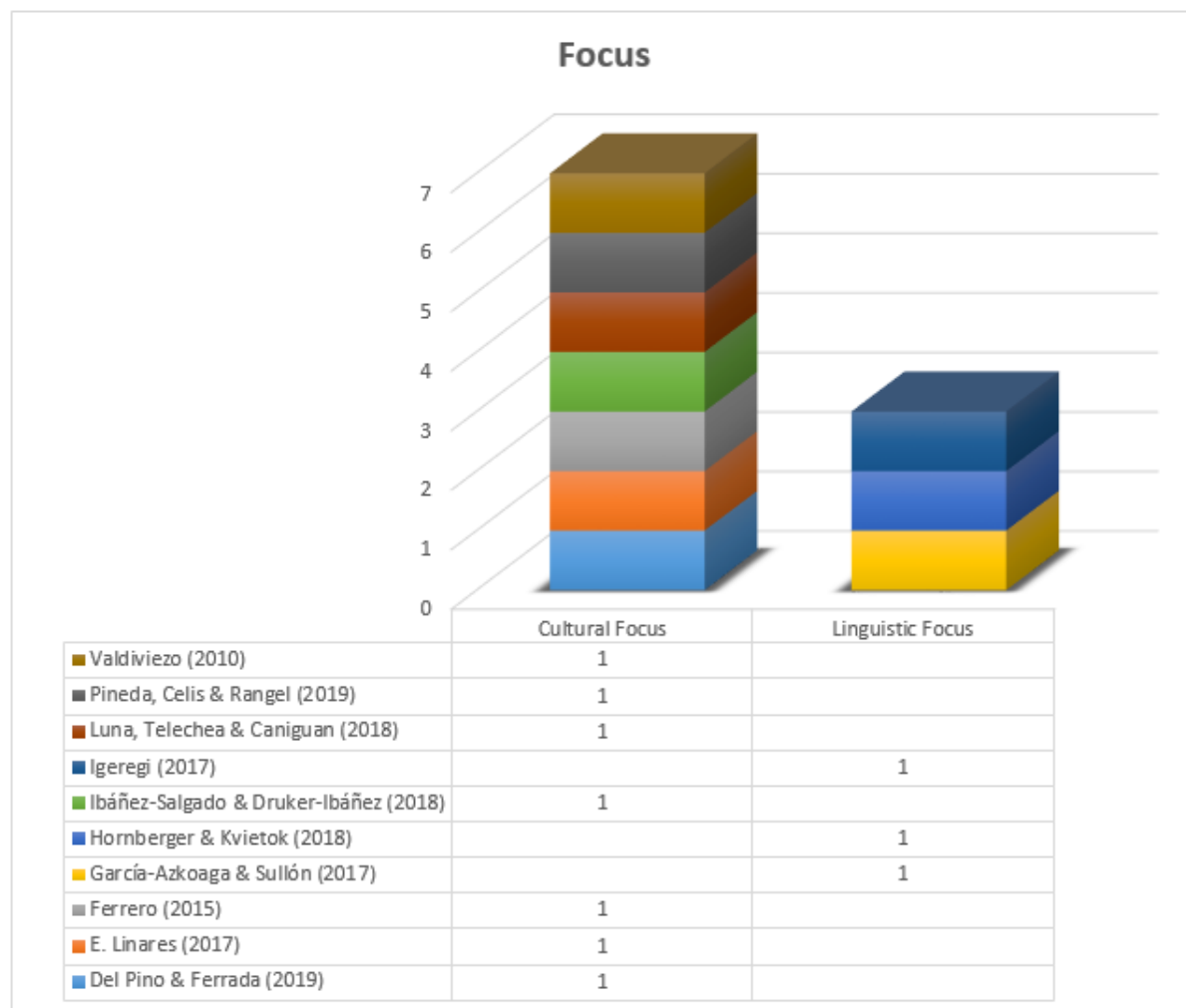


Similarly, Igeregi (2017) claims that one of the big challenges in the schools from Guatemala is the scarcity of materials that teach the kaqchikel indigenous language. Another issue is related to the lack of knowledge that teachers have upon interculturalism, pedagogy and indigenous languages. For this reason, in Valdiviezo (2010), the school administrators decided to take control of the teachers training, providing instruction and assistance to novice teachers. Besides, in Ibáñez-Salgado & Druker-Ibáñez (2018), it is argued that there is a poor accompaniment for school teachers who feel abandoned in making decisions as such how to apply discipline, respect, and order in the classroom. Here, the author mentions that the community seems to be absent in the learning process of indigenous children. From a profound view, there are specific issues that obstructs the implementation of IBE; specifically, the lack of technical advice from the government in the design of schools curriculum, the few or non-existent economic resources, and the difficult access to some of the indigenous communities (Del pino & Ferrada, 2019; Hornberger & Kvietok, 2018; Igeregi, 2017).

### ***3.3.4 Cultural focus***

As it has been mentioned through the previous sections, the IBE has several characteristics that are of paramount importance for the enhancement of indigenous languages and cultures. At this point, the articles denote an interesting perspective from the IBE model that is divided into cultural and linguistic aspects (See: 3.3.4.1 Table – Articles’ Focus). Nonetheless, the main purpose of this SLR is to place the focus on the Intercultural part of the IBE model; this means that this report will address the perceptions and implementation of cultural aspects in the bilingual classrooms around Latin America. However, some of the perceptions from studies that are mainly focused on linguistic features will be also described.

To start with, it is pertinent to report the data presented in Figure 2. As it is displayed in the table, there are two columns, one that shows the articles that present a focus on the cultural aspects, and the second that present a focus on the linguistic aspects. These two columns are divided by colors that make reference to the author of the research article that has one of either cultural or linguistic focus; the purpose of this is to guide the reader, and provide information that can be verified with the preceding information found in Figure 3. Thus, it was found that Del pino & Ferrada (2019), E. Linares (2017), Ferrero (2015), (2017), Ibáñez-Salgado & Druker-Ibáñez (2018), Luna, Telechea & Caniguan (2018), Pineda, Celis & Rangel (2019), and Valdiviezo (2010) described throughout their research articles the implementation of an indigenous education model that focused mainly on culture. On the contrary, in regards to the linguistic focus, it was noted that García-Azkoaga & Sullón (2017), Hornberger & Kvietok (2018), and Igeregi (2017) provided information about indigenous education models where the main goal was to develop the language.

**3.3.4.1 Figure. Articles' Focus**

In regards to the perceptions that are found about the term Interculturality (For more information on Interculturality, see item 5.2.2 in the glossary), there are some key points that allow to identify the relevance that each community gives to the teaching of the indigenous culture in the classroom. In this sense, in some studies, the pertinence of the indigenous' culture is constantly referenced as in Luna, Telechea & Caniguan (2018), where they mention how cultural features such as the worldview play an important role in the inclusion of learning activities in the indigenous classroom; they explain how some activities are highly engaged to cultural practices from their community. For example, one of the activities was to

take all the courses from the school to their lake in order to teach them to extract clay; in this part, they mention that the teacher in charge was a “kimche” which means a wise person that held all the process using the Mapudungun language.

A different perspective among the studies is that in some countries there is still a gap in the use of intercultural tasks that help the promotion of indigenous cultures; indeed, in Valdiviezo (2010), it is stated that teachers have limited knowledge about the indigenous culture, leading sometimes to the exclusion of this aspect in the classroom. For this reason, they explain how the school administrators have decided to offer teacher training in order to understand the intercultural education. Different to this, there is another viewpoint offered to in Del pino & Ferrada (2019), where the indigenous people assert that the BIEP does not provide relevance to the inclusion of intercultural aspects in the classroom inasmuch as it seems to be a characteristic that is assimilated through the teaching of the indigenous language. Similarly, in Hornberger & Kvietok (2018), the intercultural perspective is addressed as to be part of the parental-school relationship, sending most of the responsibility to the parents in the process of acquiring the indigenous culture; this means that in this study, the focus is placed on linguistics aspects as it is the area in which the school teachers have more strength.

In terms of the implementation of Interculturality, it is evidenced that there is a wide range from implicit to explicit practices that disclosure the perception of relevance that each country gives to the teaching of culture in the classroom. For instance, such practices go from the use of stories, songs, and written recipes, among others; to the inclusion of outside activities as it was previously mentioned in Luna, Telechea & Caniguan (2018). However, to go in depth in this aspect, there are some other examples provided by Ferrero (2015) who manifest that culture has been taken as an important part of the indigenous teaching; for

instance, one of the class projects carried out in the classroom is to prepare students to travel to the frontier between Colombia and Venezuela in order to widen the perspective that students have about their own cultural identity towards the others' culture. In this sense, it is stated that one reason for strengthening cultural identity is that when a student from the community accesses to a national university, she feels secure enough to preserve the traditions and values that are represented in the clothes and accessories they use.

Another example comes from Linares (2017), where it is described how the in-service teacher decides to provide homework assignments that are explicitly related to the students cultural background; as an illustration, she includes activities such as planting, seed sharing, cooking, creating medical blends, etc. Besides, one important aspect highlighted from the teacher is the sense of taking care of students, meaning that as part of their cultural practices, she likes to cook in the classroom for all the students; she mentions that this activity strengthened their learning process. Another case is presented in García-Azkoaga & Sullón (2017), where the main focus is on linguistic aspects such as the implementation of writing strategies; however, one intercultural component that they incorporate for the development of the writing process is the use of common recipes that are part of the indigenous culture.

### ***3.3.5 Further results***

Throughout this report, the most relevant characteristics found in the research articles have been described so far; we have addressed the similarities and differences at the light of the context, historical background, methodology, and focus. Furthermore, as part of every investigation, there are particular aspects that are discovered and presented depending on the analysis and style of the research held. For this reason, in this section, some of this specific information about the IBE model will be reported as it provides valuable details about the implementation of indigenous education in Latin America.

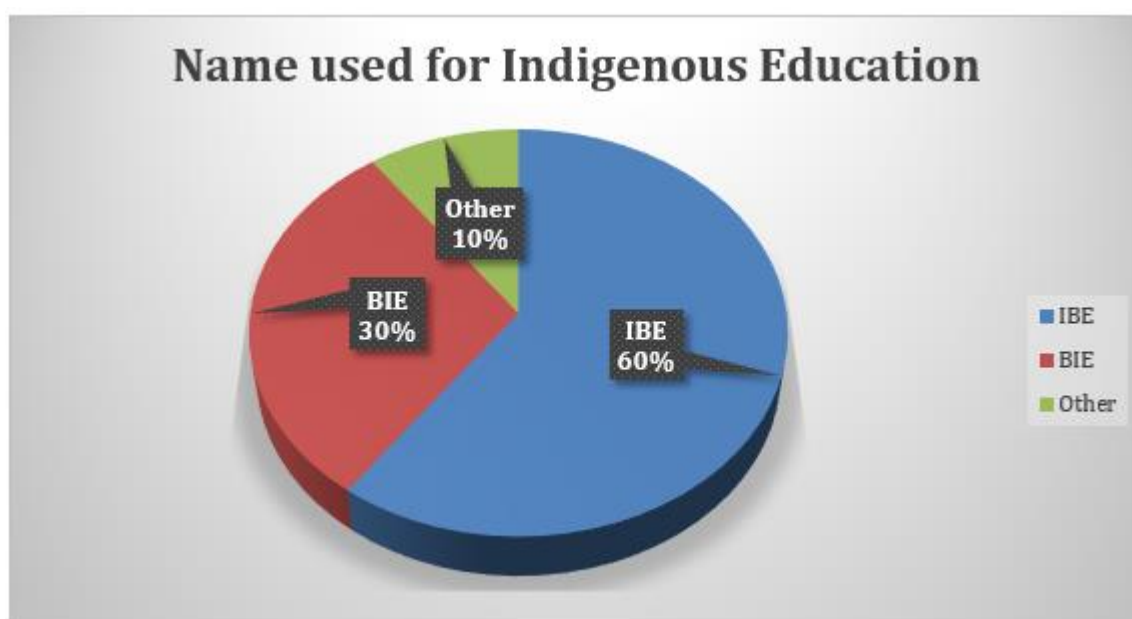
Indeed, one of the specific details is related to the organization given to the word ‘intercultural’ in the IBE model. About this issue, Valdiviezo (2010) brings up the discussion around this concept; here, she presents the inputs provided by important researchers and theorists such as Xavier Albó, Juan Carlos Godenzzi, and Luis Enrique Lopez who have contributed to the development of the intercultural policy; these contributions have created discrepancies among countries like Bolivia, Ecuador and Peru where there is a difference in the name given to the indigenous education model. In this sense, Valdiviezo suggests that in some countries the model is addressed as Bilingual Intercultural Education instead of Intercultural Bilingual Education, placing the emphasis for the first case on the linguistic components, while in the second case it is placed on the cultural aspects of indigenous people.

In fact, there are some examples from the ten articles analyzed in relation to the preceding information. Firstly, in the term IBE (Intercultural Bilingual Education), it was found that 6 articles use this name for addressing indigenous education in their context; indeed, this particularity is presented in Del pino & Ferrada (2019), E. Linares (2017), Ferrero (2015), García-Azkoaga & Sullón (2017), Ibáñez-Salgado & Druker-Ibáñez (2018), and Luna, Telechea & Caniguan (2018). However, it was noticed that even though the term IBE places its focus on the cultural aspects, the article provided by García-Azkoaga & Sullón (2017) is mainly focusing on the linguistic aspects of the language learning process; meanwhile, the rest of the articles show to have a focus on the cultural part.

On the other hand, in the case of BIE (Bilingual Intercultural Education), it was evidenced that Hornberger & Kvietok (2018), Igeregi (2017), and Valdiviezo (2010) used this term for referring to the indigenous education. As it was previously mentioned, this word/letter order for the education model may refer to the linguistic focus that the model has

in its methodology. Nonetheless, in the case of Valdiviezo (2010), the indigenous model described throughout the research article is concerned with the culture. Last but not least, there was also another term that was not presented in the discussion, but that is also part of the names given to the indigenous education model around Latin America. This term is Ethno Education which is mentioned by Pineda, Celis, and Rangel (2019) who explain that this term is used in Colombia as an alternative for IBE, and in fact, the main focus of their model presented is on the cultural aspects.

**3.3.5.1 Figure.** *Name used for Indigenous Education*



Another case of interest is the one presented by Igeregi (2017) who opens up a critical perspective about the amount of hours that a group of students need in the classroom to acquire a language. In fact, O’Grady y Hatorri (2016) in Igeregi (2017), assert, based on their knowledge about psycholinguistics, that the minimum amount of time required for learning a second language is 20 hours per week. According to Igeregi, this situation represents a challenge in their context as in the best of the cases, students are exposed to the indigenous language from three to four hours per week, arguing that in this time they mainly focus on

translating words, and the use of very limited lexicon. There is not much evidence about this situation in the research articles analyzed, but there are some cases like in E. Linares (2017) where the author mentions that in the classroom, it is used a “80/20 bilingual model in combination with Spanish as a Second Language”; this means that the teacher will use the indigenous language 80% of the time and Spanish 20% of the time.

Another pertinent issue is mentioned by CEPAL (2014) in Luna, Telechea & Caniguan (2018), where it is said that the international literature has shown that there is a “lack of adequate mechanisms for community participation...” this situation is discussed by the authors as one of the main drawbacks that governments have for implementing indigenous education, meaning that governmental strategies are weak at the time of including indigenous people in the revitalization process of their cultures and languages. One example of this is stated in Del pino & Ferrada (2019) where the community offers a perception towards the governmental practices in the implementation of the indigenous education model; they say that “it is a mechanism of oppression imposed by the State”.

Lastly, in one of the articles it was found a section that gives light for further researchers who want to implement IBE in an indigenous community. Thus, in this research carried out by Del pino & Ferrada (2019), they provide this section called “Practical implications for researchers” where they suggest that one important element for the better interaction with the indigenous communities is to have at least a minimum knowledge of the indigenous language. In this sense, the researcher will be able to communicate, and understand the community’s worldview.



#### 4. Conclusions

In general terms, there are some important final aspects to highlight in relation to this SLR (Systematic Literature Review) objectives, which at the general objective proposed the exploration of the IBE models that are implemented in Latin America. Thus, in regards to this exploration, it was successfully carried out by following the methodological steps proposed by Kitchenham (2004) and García-Peñalvo (2017); these steps allowed a coherent, and clear organization for the information found in the databases, and research articles. Besides, from a more specific objective, it was possible to determine the databases and countries where the IBE was implemented. This process could be conducted thanks to the criteria selection, the Study Quality Assessment (SQA), and the Analytical Matrix.

This criteria and tables were designed from Kitchenham's and García-Peñalvo's methodological theories, and the concept of Educational Model (For more information on Educational Model, see item 5.1 in the glossary). Thus, it was noted that the database that contributed with the majority of articles was Springer Link, using the key term "Intercultural Bilingual Education in Latin America". In this sense, after applying the criteria selection, the SQA (See 2.2.2.1 Table - Criteria for Evaluating the Quality of the Literature), and the Analytical Matrix (See 2.3.1.1 Table - Analytical Matrix for Data Extraction), the country that showed to have a greater experience in researching about the IBE model, and how it works in their indigenous communities is Perú with four articles out of ten; the other countries involved are Chile with three articles, Colombia with two articles and Guatemala with one article. This finding provides a general overview upon the countries that have been implementing the IBE model throughout the past decades. Therefore, this information can be useful as a starting point when looking for relevant research on the current topic.

Furthermore, after reporting the information found in the ten research articles that were selected due to the relevance that they show in the description of IBE, BIE, or Ethno

education, we will analyze in depth some of the most important aspects and issues that are evidenced in the context, historical background, implementation, and focus of these education models. Thus, we will address the last objective of this SLR which aims at analyzing the current situation that indigenous education is facing in Latin America, focusing on the methodological aspects that are impacted by the cultural focus of this SLR; in this way, this monographic paper intends to provide relevant information to consider before investigating, and implementing an education model in an indigenous community.

As starting point, there is a relevant analysis in regards to the context and the motivation that indigenous communities have to enroll in educational processes; this refers specifically to the characteristic mentioned in the previous chapter 3.3.1 Context. There, it is stated that schools can be either public (provided by the government), or private (created by indigenous communities); this specific information provides a deeper view of the issue that some communities face towards the imposition of some education programs, or models that are not connected to their own context, but that are brought by governmental administrators to their communities. For example, as it can be evidenced in studies such as Ibáñez-Salgado & Druker-Ibáñez (2018), it is noted that the government makes the decision to provide spaces for indigenous people to preserve their culture; despite of the fact that these public schools aim to encourage indigenous students to reinforce their culture, it is evident that it causes a different impact on the indigenous communities who may feel oppressed, or excluded due to the lack of teacher training, materials and knowledge of the indigenous culture and language.

By the opposite, another example presented in Luna et al. (2018), shows evidence of how private schools created by indigenous communities can share a real empowering message to the students. Indeed, Luna et al. describe the case of the Mapuche community that decided to create their own school because they considered that programs provided by the government did not address their real needs; at this point, it was noticed that they made

decisions about the content, and the methodologies used for teaching their culture and language. In this way, they expressed how this important process gave to them the strength to reinforce their identity, and to be able to take care of the type of information that people from outside shares in their school. Nonetheless, there is a different perspective in a private school from “Alta Guajira” Colombia, where even though the community had the agency to create their own school, they still believed they needed to adapt to the ‘Alijuana’ culture, which means they wanted to receive more information about the outside culture from Colombia (Ferrero, 2015). In this sense, it is perceived that indigenous communities in Latin America have different views towards the importance that they give to the contextual issues; in some cases they must feel that they need to take the control of their education process, but in some other cases, they may prefer to learn from different contexts. Overall, having these considerations in mind, it is important to note that one key factor in the implementation of an indigenous education model, is the recognition of the contextual features, and the perception that indigenous have of their own identity towards the context from outside.

Another analysis derived from the historical background of the IBE models, mentions the situation that occurred in the 80s around Latin America (3.3.2 Historical Background). In this section, it is emphasized that the indigenous movement was of paramount importance in that time for the creation of laws that supported the right of indigenous people to have their own education, focusing on the revitalization of indigenous culture and language. However, in some studies such as the one presented by Pineda, Celis & Rangel (2019), it is evidenced that in current times the implementation of IBE is included in schools without the intervention of indigenous communities; meaning that in some cases it is the government or the school who decides that a community needs to be educated, following an intercultural education model. However, this has shown, as in Del pino & Ferrada (2019), that this lack of recognition of the fought that indigenous people led in the past, may cause a negative feeling

of oppression, and rejection from the community to the outside society. Thus, it is not only important to acknowledge the contextual features of indigenous communities, but to be aware of the historical process that these communities have lived around the topic in Latin America.

Now, in terms of the methodology, as it was stated in the previous chapter, there are several issues that affect the successful, and pertinent implementation of this model in the countries around Latin America. Some of the issues mentioned were related to economic factors, lack of materials, and the poor teaching training that is evidenced in the real practices (3.3.3 Methodology). In this sense, the challenges are not only perceived throughout most of the articles in regards to these aspects, but also, it is evidenced the great incongruence in regards to the description of IBE, BIE, or Ethno education. As it is presented in most of the studies, there is not a guide, nor a clear route that schools must follow in order to implement the models; this means that it is up to the school, communities, and sometimes the teacher to take the decision of what is going to be taught in the classroom. One example of this is given by E. Linares (2017), who asserts that the teacher in reunion with the community, creates a plan for implementing indigenous education in the school. Another case is highlighted by Del pino & Ferrada (2019) who describe how the Mapuche community of this zone has come up with a systematized plan for training teachers, implementing activities in the classroom, and assess students.

The issues with the methodology, and the sense of “giving the power” to the communities to choose the type of plan they want to create for implementing indigenous education, leads to the big gap that this SLR addresses in terms of the confusion that exists around the fact that in most of the cases the model that is implemented in the indigenous communities does not revitalize, nor enhance the transmission of indigenous cultures and languages. Thus, this situation brings up a reality that is mentioned by Del pino & Ferrada (2019) “The Chilean State does not provide technical advice for drawing up curricular plans

and programmes; only elite schools can make use of this decree, as they have the technical capacity needed”; this aspect is not only evidenced in Chile, but in most of the countries presented in the research articles. In this sense, we notice the lack of support, and tensions that communities have in terms of “how” to implement this type of education.

It is still a reality that there are several inequities in regards to the socio economic status of some indigenous communities towards the outside population; even though the IBE is intended to dismiss the systematized discrimination in terms of indigenous education, the poor governmental commitment to create a concise, and clear implementation of this model is causing, in cases like the one presented in Hornberger & Kvietok (2018), a replacement of the indigenous language for the majority language of the country. These situations provide a reflection upon the current needs that indigenous communities have in terms of a real intercultural bilingual education; it is evident that although this model has been addressed since the 80s, it still needs promotion in order to create a congruent plan that can be replicated and analyzed in most of the Latin American countries.

What is more, there are some other relevant annotations in terms of the cultural focus of the IBE model. Indeed, from the information delivered in the section 3.3.4. Cultural Focus, there is a specific topic in relation to the indigenous worldview, and how this aspect makes an impact in the way indigenous people transmit their cultural knowledge in the classroom. Some examples of these are presented by Del pino & Ferrada (2019), E. Linares (2017), Ferrero (2015), and Luna, Telechea & Caniguan (2018), where they describe some of the perceptions that each community has upon themselves and their reality. In this sense, the worldview shows to be closely tied to the agency that some communities have for placing the cultural aspects as one of the most suitable channels to enhance the indigenous education.

One evidence of this situation is explicitly mentioned in Luna, Telechea & Caniguan (2018), who affirm that the Mapuche community gives such a strong value to their own

culture that they even deny the intervention of governmental institutions to their school because they do not want to be contaminated by the western mind. In this specific study, it is highlighted the importance that indigenous people give to their bonds with nature; they have rituals, stories, beliefs, and costumes that are directly connected to their reality, so they use all this reality as an input for developing their own cultural identity. On the other hand, the case presented by Ferrero (2015) shows that the Wayuu community has a different worldview; meaning that they feel that the ones that have a better culture are the “Alijuana” people, or people from outside the community. Thus, they let these people enter to their school, and teach their cultural knowledge; however, even though they do not have such a strong position as the Mapuche community, they still have some limitations for “Alijuana” people as they do not accept the use of cellphones, or any device that can contaminate the students’ perception of life inside the community.

Having in mind the previous annotations in regards to the cultural focus, it is important to consider that cultural aspects are a key element that will enhance the better interaction in an indigenous education setting. In this sense, it is concluded that in terms of the intercultural knowledge that teachers have, there is still some work that needs to be done when implementing IBE in the schools; this specific issue brings up another finding that is addressed in the section 3.3.5 further results, where it was identified that there is a variability in the name that is giving to the indigenous education, depending on its main focus. In detail, it was noted that most of the research articles addressed the name IBE which focuses primarily in the “intercultural” side of the model, providing more relevance to the learning process through culture. For these reasons, the cultural focus needs to be developed carefully in the curriculum of the IBE model, since it could provide a clearer path to follow the teaching goals throughout cultural content topics related to the indigenous realities and worldviews.

## 5. Glossary

The following glossary defines three main constructs that will serve as a support for the development of this Systematic Literature Review (SLR). The first construct that will be addressed is Educational Model by Apocada-Orozco, Ortega-Pipper, Verdugo-Blanco, and Reyes- Barribas (2017), Jara (2008), and Tünnermann (2008). The second construct will be Intercultural Bilingual Education (IBE) through the contributions of Cariman (2015), Williamson (2004), and the Ministry of Education of Guatemala (2009). Thus, this construct will be divided into three sub-concepts that will complement the construct of IBE; these sub-concepts are: Ethno education which will be supported by Ley 115 (1994), Romero-Medina (2010), and Artunduaga (2008). Besides, Interculturality that will be introduced by the perspectives of Sartorello (2009), Walsh (2009) and Dietz (2018), and the Linguistic Approach of Bilingualism that will be defined from the notions of Bloomfield (1933), and Macnamara (1967).

From this last sub-concept of Linguistic Approach two sub-divisions will be unfolded in order to present four types of bilingualism. This means that there are two notions for bilingualism, monoglossic and heteroglossic; from the monoglossic notion of bilingualism, there can be identified two types of bilingualism, subtractive bilingualism, which will be explored by Lambert (1975), Cummins (1986), Baker (2001) and Signoret (2003), and additive bilingualism, which will be developed by Hamaya (1990), Landry and Allard (1993), and Naldic (2004). Furthermore, from the heteroglossic view there are evidenced the Recursive Bilingualism, and Dynamic Bilingualism that are fully defined by García (2009) and García (2010). After defining the concept of IBE, the third construct that will be delimited is the Sociolinguistic Contexts through the conception of Holmes (2013) who will define sociolinguistics, focusing on the Majority and Minority Sociolinguistic Contexts. In this part, in order to provide examples for both Majority and Minority contexts, there will be

presented some research studies that have evidence of these bilingual contexts; these studies were conducted by Cruz and Lozano (2012), Lagos (2015) and Valiente (2012).

### **5.1 Educational Model**

For this monographic paper, an important concept that must be defined is what an educational model is due to the fact that this project is going to deal with the Intercultural Bilingual Education Model that has been present in Latin America. Given this reason, it is important to note that educational models may have different approaches; however, in this paper this notion will be characterized from a general perspective that allows to identify the main characteristics that an educational model has. Having these ideas in mind, there are some authors such as Apocada-Orozco, Ortega-Pipper, Verdugo-Blanco, and Reyes- Barribas (2017), Jara (2008), and Tünnermann (2008) who give a definition of educational model, and finally, as a case in point, there will point out some crucial features that an educational model should have through the Bilingual and Intercultural Educational Model of Guatemala developed by the National Ministry of Education in Guatemala (2009).

To start with, Tünnermann (2008) defines educational model as the construction in pedagogical terms of the educational paradigms that an institution professes, and that serves as a reference for all the functions it fulfills (teaching, investigation, extension, vinculation and other services) in order to make the educational project come true. Therefore, the author states that the educational model should be supported by different aspects such as the history, professed values, the vision, the mission, philosophy, objectives and purposes of the institution. In this sense, the author mentions the case of a University from México La Universidad Veracruzana, where he exposes an example of how an educational model is perceived in context. In this university, they conceive an educational model as the tool that



aims to ensure that all students acquire the abilities proposed by the UNESCO in the

"Declaración Mundial sobre la educación para el siglo XXI" in which it is stated that:

El aprendizaje permanente, el desarrollo autónomo, el trabajo en equipo, la comunicación con diversas audiencias, la creatividad y la innovación en la producción de conocimiento y en el desarrollo de tecnología, la destreza en la solución de problemas, el desarrollo de un espíritu emprendedor, la sensibilidad social y la comprensión de diversas culturas [Lifelong learning, autonomous development, teamwork, communication with diverse audiences, creativity and innovation in the production of knowledge and technology development, problem solving skills, the development of an entrepreneurial spirit , social sensitivity and understanding of diverse cultures] (p.17)

Similarly to Tünnermann's definition of educational model, Apocada-Orozco, Ortega-Pipper, Verdugo-Blanco, and Reyes- Barribas (2017) agree that an educational model is a compilation or synthesis of several theories that gather bases within the teaching-learning process; therefore, it aims to respond to some society needs through the implementation of new educational models that train more competent professionals, with human senses and abilities to create knowledge. Thus, each educational model must have validity, validation and usefulness according to the historical era in which we are.

Following this idea from Apocada-Orozco, Ortega-Pipper, Verdugo-Blanco, and Reyes- Barribas (2017), Jara (2008) describes the educational model as a synthetic vision of theories or pedagogical approaches that guide specialists and teachers in the systematization of the teaching-learning process. This vision is at the same time a conception of what education means, being a conceptual representation of reality which leads attention to the most important aspects that need to be addressed in that specific context. Some of these aspects are the historical period, the philosophical framework, the legal framework, the

organizational framework and the didactic framework. Finally, the National Ministry of Education in Guatemala (2009) in its public document about the Bilingual and Intercultural Educational Model that should be implemented in this region, establishes paramount characteristics of an educational model such as:

1. Legal and Normative Frameworks or Foundations,
2. Objectives (general or specifics),
3. Pedagogical or Methodological Foundations,
4. Linguistic and Cultural focuses
5. Assessment
6. Teacher Training

Nevertheless, for the development of this monographic paper, only the characteristics from 1 to 4 are used to analyze the information contained in the research articles.

### **5.2 Intercultural Bilingual Education**

In this section, the concept of Intercultural Bilingual Education (IBE) will be introduced starting from a general definition given by Cariman (2015) who presents this concept as it is perceived in Europe. Then, the IBE will be addressed by the Ministry of Education of Guatemala (2009) that will provide information about how this term has been adopted in this country, giving it the context of indigenous populations and its specific needs. Finally, Williamson (2004) and Chiodi and Bahamondes (2004) (cited in Williamson, 2004) will explain from a general perspective the several interpretations that the IBE has depending on the country and the indigenous populations needs.

From a general perspective the Intercultural Bilingual Education (IBE) is proposed by Cariman (2015) as an educational model that aims to recognize in terms of language and culture, the minorities of each country. For instance, when talking about Latin American

countries, it is important to recognize the historical process behind each country in regards to politics and education. In this sense, governments at the first stage gave to the indigenous languages and cultures the value of a national patrimony, but without taking into account the preservation of this knowledge through educational models. However, due to the indigenous fights for their cultural and linguistic rights, governments of these countries have faced the issue of looking for a suitable alternative in order to respond to these needs. Therefore, the author mentions that around the 1980s “Intercultural Education” started to be spread and implemented as a model of education for indigenous people in many Latin American countries. This new perspective started to be applied into curriculums, strategies, programs, and generally, into the educational field. However, the definition of the IBE, and the process of how it is implemented, varies greatly among each country.

Taking into consideration what it was previously exposed, in order to define IBE it is important to state that it does not have an exact definition due to the several perspectives, focuses, and purposes it has in Latin American countries, where the program is currently available. In this sense, the Intercultural Bilingual Education program is defined by the Ministry of Education of Guatemala (2009) as:

‘El Modelo Educativo Bilingüe e Intercultural, es un instrumento técnico, normativo y orientador para el desarrollo efectivo de lineamientos, políticas, programas, proyectos, planes y acciones de la administración educativa en todos los casos dirigidos a regiones y comunidades con población indígena...’ [The Bilingual and Intercultural Educational Model is a technical, normative and guiding instrument for the effective development of guidelines, policies, programs, projects, plans and actions of the educational administration in all cases directed to regions and communities with indigenous population] (p. 43)

The program is an educational process that develops interculturality as a paramount element which allows the creation of a self-identity and also promotes the acknowledgment of multilingual and pluricultural diversity in a specific country as well as in the rest of the world. Additionally, the IBE program promotes an additive bilingualism that favors the strengthening of the linguistic abilities as well as the learning of a second or third language as an alternative to the process. Furthermore, another characteristic is the main role that different indigenous entities have in terms of participation around the decision making of what to teach and how from their knowledge and experience.

An important element to highlight about the IBE educational model is the way in which the Ministry of Education of Guatemala (2009) states that this as a fundamental right for children and adolescents with a different socio-cultural background and language; with the main purpose of guaranteeing the improvement of their life conditions. Finally, the purpose of the IBE is:

‘...proporcionar una educación basada en principios humanos, científicos, técnicos, culturales y espirituales que forman integralmente al educando, lo preparen para el trabajo, la convivencia social y le permita el acceso a otros niveles de vida. Cultivar y fomentar las cualidades físicas intelectuales, morales, espirituales y cívicas de la población, basadas en su proceso histórico y en los valores de respeto a la naturaleza y a la persona humana’ [provide an education based on human, scientific, technical, cultural and spiritual principles that integrally educate the student, prepare him/her for work, social coexistence and allow them access to other life levels. Cultivate and promote the intellectual, moral, spiritual and civic physical qualities of the population, based on their historical process and the values of respect for nature and the human person] (p. 45).

Similarly to the Ministry of Education in Guatemala, Williamson (2004) presents a notion about IBE, he mentions that intercultural bilingual education does not have a single and precise definition due to the fact that this concept is more related to the indigenous education, and it constantly changing relation with the government and the society in general. This is why, its meaning and perception can vary according to each country. The author presents this definition that accomplishes with several requirements of how intercultural bilingual education should be perceived.

According to Chiodi and Bahamondes (2004) (cited in Williamson, 2004), IBE is equivalent to indigenous education. They argue that it is an educational model that belongs, and is focused on the indigenous population. That is why, its major characteristic is the participation of indigenous languages and cultures into the teaching learning process. This perception of IBE is important because it evidences the relevance of the role that the minority languages and cultures play in a process of reivindication of the indigenous populations as subjects of a society with not only constitutional rights, but practical rights (Williamson, 2004).

### ***5.2.1. Ethno Education***

Colombia recognizes its multiethnic and multicultural heritage in the Article # 7 from its Constitución Política de 1991 where it is stated that the government acknowledges and protects its linguistic and cultural diversity. Taking this into consideration, the country has to determine pedagogical principles for maintaining, promoting, and preserving its different ethnic communities by proposing educational models based on their own lifestyles. This construct of Ethno education will be defined through the Ley 115 de 1994 which establishes the right to education for Colombian students in general as well as for indigenous populations; then, Professor Romero- Medina (2010) defines it as a process that allows the

indigenous groups to reinforce their identity and improve their quality of life quality. Finally, Artunduaga (2008) makes emphasis on aspects such as revitalization and linguistic maintenance as a crucial aspect of identity. It is important to highlight two main aspects; first of all, it is not suitable to give a concise definition of Ethno Education due to the fact that its meaning will depend on historical or political perspectives; and second, it is evident that there is a differentiation between how the governmental institutions perceive the Ethno Education, and how the indigenous communities conceive the term.

In this sense of ideas, the Ley 115 de 1994, article No 55, defines Ethno Education from a political perspective as the education promoted among diverse ethnic groups which have their own language, culture, and traditions. Furthermore, the program intends the identity reinforcement, knowledge promotion, language use, and teacher training in the field.

Different from what the Ley 115 proposes, Romero-Medina (2010) states that Ethno Education is the process by which the communities internalize, build and develop knowledge, values, and abilities according to their necessities, aspirations and interests which will allow them to play appropriately a role in their context, and project themselves with identity towards other human groups. Similarly to Romero-Medina (2010), the definition provided by Artunduaga (2008) also has a humanistic perspective, where he establishes that it is a process of revitalization and appreciation of proper lifestyles which aims at the creation of alternatives to solve their needs. He also focuses its attention on the linguistic perspective when states that ethno education can be either monolingual, bilingual or multilingual, but always taking into consideration the indigenous groups' mother tongue as a primary element of identity and thoughts reconstruction.

Having in mind the definition of Intercultural Bilingual Education (IBE) and Ethno Education, it is suitable to conclude that both of IBE programs born as a necessity of the

indigenous groups in Latin-America with a focus on bilingual and intercultural education. Ethno Education which is a political legislation focuses on integrating the values, customs, traditions, beliefs, and languages of the minority Colombian communities.

### ***5.2.2. Interculturality***

In order to better understand the concept of Intercultural Bilingual Education, it is important to explore the concept of interculturality. Therefore, in this section Sartorello (2009), Walsh (2009) and Dietz (2018) will provide a broad definition of this term, taking into account history, society, culture, among other concepts.

To begin with, Sartorello (2009) recalls what Edwards (1991) stated in his classical theory about “calidad educativa” where he conceives interculturality as the ‘significant’ which means that there is not an absolute definition of the term, but it receives different interpretations depending on the social context, and the individuals who are constantly changing such definition. In this sense, Sartorello arguments that this ‘significant’ must not be taken as a neutral concept, but as a reference for several meanings of interculturality that have been produced throughout history and politics. Therefore, he affirms that in order to give a more precise definition of this concept, it is necessary to focus on aspects such as politics, society, culture and the relation of these terms with the social reality.

Following the same idea about the concept of interculturality given by Sartorello (2009), Walsh (2009) also refers to this concept from a general perspective. She states that it is a challenge to define interculturality inasmuch as it entails multiple angles that open a broad and ambiguous discussion about the term. That is why, in order to define the use and the sense that this contemporary age gives to interculturality, the author proposes to look at three different angles that will provide a more concrete definition of this concept. These angles are the relational, functional, and critical viewpoint of interculturality. For instance,

the relational refers to the exchange that exists among communities. Secondly, the functional entails the contribution that helps to the growth of a more inclusive world which is oriented to the diversification. Finally, the critical viewpoint involves a conscious recognition, and discussion about the hierarchical social structures.

As Walsh (2009) presents three different angles with the purpose of avoiding an ambiguous meaning for the concept of interculturality. Dietz (2018) also states that it is necessary to see interculturality through three different perspectives in order to be able to give a clear definition to interculturality. In the first instance, the author mentions the importance of looking at interculturality as a descriptive concept rather than a prescriptive one. It is because from the prescriptive perspective, interculturality is seen as a normative notion where the concept of interculturality is formulated as interculturalism which purpose is to make contemporary societies more aware of an internal diversity. On the contrary, the descriptive view refers to “the quality of those intergroup relations within society” (Dietz, 2018). Another difference that the author remarks in order to understand what interculturality means, is the difference between a static and a dynamic notion of culture. From its origins the concept of ‘intercultural’ has been established based on a static notion of culture, where the relations between cultures, are built by people from different cultures. Besides, the communication happens through different elements, patterns, and institutions. Due to the processes of “acculturation” that has impacted modernity and has started a model of intercultural exchanges. Thus, the static notion has being substituted by a more dynamic notion which implies an articulation of inter, intra, and transcultural processes for identifying oneself within the society. Last but not least, another difference that would give us a broader and clear perception of interculturality, is the difference between the functional application, and the critical emancipatory application of interculturality. In one hand, there is the functional application that serves as a source to develop social relations taking into account



that the causes for exclusion, discrimination, and the existence of asymmetric relations, are merely social and political conditions that define what is standardized. On the other hand, there is the critical application of interculturality where it is necessary to understand how and to what extent the colonial, the empirical ages and the influences have shaped our cultural diversity. Once we are aware of this critical feature of interculturality, we will be able to build new postcolonial identities (Dietz, 2018).

Overall, (it can be noticed ) it can be evidenced that giving a concise, brief and short definition of interculturality is a challenge due to the fact that there is still a great need for creating awareness about this issue among society. In the next concept there will be some approximations to real contexts where the Intercultural Bilingual Education models and interculturality are evidenced.

### ***5.2.3 Linguistic Approach of Bilingualism***

In this monographic paper, the section of Linguistic Approach of Bilingualism makes reference to the possible dimensions of bilingualism that could be evidenced into an Intercultural Bilingual Education model such as the subtractive, additive, recursive and dynamic dimensions that will be conceptualized later on. However, first, it is necessary to acknowledge about what bilingualism means. Here, it is relevant to mention that this concept was addressed a long time ago, and this is the reason why it has suffered many changes throughout the years and also, the reason why it is difficult to establish just one conception of this term. In order to provide some perceptions of bilingualism, some points of view from authors like Bloomfield (1933), Albrecht (2006), Baker (2006), and finally, Garcia and Li (2014) will be taken into consideration.

Historically, the notion of bilingualism was first coined by Bloomfield (1933) who defined it as the “native-like control of two languages”. In other words, bilingualism implies

the equal domain of two languages as native speakers do. Nevertheless, this perception has been discussed and analyzed by many scholars since it is a very poor and limited description of what bilingualism is supposed to be. In contrast to the definition provided by Bloomfield (1933), authors like Albretch (2006, cited in Ekici 2009) states that for an individual to be considered as bilingual must be able to communicate in two languages; for this, the speaker needs to be constantly exposed and to communicate in both languages or, as he states, show “awareness of the different linguistic settings”. Besides, he claims that a speaker has always a dominant language which tends to be more dynamic, but this can vary depending on the language exposure and personal factors. Another perspective different from what Albretch mentions, is given by Garcia and Li (2014) who consider bilingualism as a dynamic process; it means that it needs to go beyond the mere development of an L2 in isolation. There are also other aspects which play an important role in the process, such as the environment the speaker is exposed to.

As it was mentioned in the introduction of this section, there are some dimensions of bilingualism that can be addressed in an IBE model, and that is the reason of their relevance in this project. Such dimensions will be carried out through different authors such as Lambert (1975), Cummins (1986), Baker (2001) and Signoret (2003) in subtractive bilingualism, Hamaya (1990), Landry and Allard (1993), and Naldic (2004) in additive bilingualism, and finally the perspectives of García (2009) and García (2010) in recursive and dynamic bilingualism.

**5.2.3.1 Subtractive Bilingualism.** Subtractive bilingualism is described as the type of bilingualism in which the social context conceives the learning of a second language (L2) as a disadvantage for the child to the achievement and development of his or her own identity (Signoret, 2003). According to Lambert (1975), this type of bilingualism increases the cognitive processes that encourages the improvement of the second language (L2), while consequently decreases the linguistic competencies in the first language (L1). Throughout the performance, L1 is linguistically and culturally replaced by the L2. Similar to what Lambert (1975) stated, Baker (2001) pointed out that a subtractive bilingualism may occur when a second language and culture have been acquired with pressure for replacing the first language. Additionally, he noted that the process of learning a majority second language makes the person's first language and culture less powerful. Continuing with these thoughts, "... Subtractive bilingualism typically has a negative effect on students' educational experience. It should be noted that programs may have the stated goal of additive bilingualism, but for a variety of reasons may not achieve that goal" (Cummins, 1981, cited in Chunyan, 2005:16). Cummins (1986) mentioned that in bilingualism, the learning and development of proficiency in a second language has detrimental effects on the first language. In the same line, subtractive bilingualism may result in lower level of language proficiency in both languages, especially in the academic areas. Valuing and allowing the evolution of the students' native language is an educational strategy that best overcomes subtractive bilingualism. Enclosing the contributions by Signoret (2003), Lambert (1975), Baker (2001) and Cummins (1986), it is suitable to state that subtractive bilingualism carry out a negative impact in the L1 linguistic repertoire, resulting in a loss of cultural identity produced by the substitution of a minority

language by a majority one. Such process does not allow the appropriate development of the linguistic functions in any of both languages.

**5.2.3.2 Additive Bilingualism.** Additive bilingualism is seen as the main goal of the bilingual education since its process does not affect the second language learning neither the first language proficiency. This type of bilingualism takes place when the acquisition of an L2 does not affect the linguistic repertoire of the L1. It usually occurs when the L1 is of a higher status within a particular community in comparison with the L2. Since this bilingualism promotes a multilingual environment, the native language is not affected linguistically neither culturally (Landry and Allard, 1993). Whereas Landry and Allard (1993) define this type of bilingualism as a process where aspects such as culture, identity and linguistic repertoire are involved, the National Association for Language Development in the Curriculum (Naldic, 2004) poorly defines it as the competence that ‘balanced bilinguals’ have in two languages. Similarly to the previous assumption, Hamaya (1990) states that additive bilingualism occurs when learners achieve a certain proficiency level in the first language and transfer all this linguistic repertoire to accomplish a predetermined level in a second language. Overall, taking into account the contributions made by the previous authors, to define additive bilingualism is paramount to have in mind elements such as culture, identity, repertoire and proficiency as mentioned by Landry and Allard (1993) inasmuch as it goes beyond than just accomplishing a linguistic competence in a second language as Naldic (2004) and Hamaya (1990) stipulate.

**5.2.3.3 Recursive Bilingualism.** According to the heteroglossic perspective of the language, García (2009) defines recursive bilingualism as a theoretical framework that proposes bilingualism as a right for students who are allowed to receive bilingual education with the purpose of revitalizing their own language. Thus, this type of bilingualism enhances the acceptance of the linguistic and cultural differences that exist among populations. In fact, the Journal of Multilingual Education Research, García (2010) resumes her definition of recursive bilingualism by referring to the characteristics of the minority groups who enter education with the necessity of recovering their own language. She says that in this case these students would not be “simple bilinguals”, but they would start with a background knowledge that will be addressed frequently by the recursive bilingualism in order to move forward in the acquisition of other languages.

**5.2.3.4 Dynamic Bilingualism.** As it has been stated by García (2009), the dynamic bilingualism makes part of the heteroglossic viewpoint of the language. This type of bilingualism has a broad notion in its meaning, so it is possible to adapt it to the most diverse contexts where languages are constantly in relation. Therefore, the author offers a clear definition of this concept, she states that the dynamic bilingualism is a move away from an additive notion of the language. She refers that it is perceived as translanguaging which is also defined by her as the interchange and harmony of different languages in terms of culture and language. Besides, García states that “The dynamic approach supports the development of multiple linguistic identities to keep a linguistic and ecology for efficiency, equity, and integration, that responds to both local and global context”.

A year later, García (2010) re estimates this definition of dynamic bilingualism by saying that there is a close relation between plurilingualism and dynamic

bilingualism. Additionally, she reminds that the view of dynamic bilingualism “...refers to the development of different language practices to varying degrees in order to interact with increasingly multilingual communities...” All in all, dynamic bilingualism is developed in contexts such as a classroom full of different linguistic interactions where the purpose of the dynamic bilingualism is to encourage students to develop and adapt new linguistic practices.

### **5.3 Sociolinguistic Contexts**

The second construct that will be defined is sociolinguistic contexts. It is paramount to acknowledge the importance that this concept will have for this SLR, so in order to start Holmes (2013) states that sociolinguistics is the study of the interaction between language and society, and the way in which they are highly related at a certain point. In her book, the author analyzes the role that language has in a variety of social contexts and its influence. The contexts can be referred to the social and linguistic aspects that surround a particular community. In our field, indigenous communities can be perceived within two sociolinguistic contexts: majority and minority. In this section both contexts will be addressed, using as a resource two primary investigations that show evidence of these contexts. Thus, there will be one study from an international (Hispanic-America) perspective, and another one from a regional (Colombia) perspective.

#### **5.3.1 *Minority Contexts***

Minority groups are normally defined as a small group of people with linguistic and ethnic differences that divide them from the rest of the major population. An example of how minority groups and majority groups coexist in a context is evidenced in a study carried out by Cruz and Lozano (2012). In this study, the authors present the case of 8 Embera Chamí students who were included in the course of “Procesos básicos 2” from the I.E.D Antonio

José Uribe School, located in Bogotá; 11 mestizo students were already part of this course. In this sense, one of the main objectives of this study was to observe how indigenous and mestizos students interacted. For this, the authors observed the interactions through the activities that took place in some of the classes, so they found that there was a huge insecurity among the Embera students who had little participation on the activities. According to the authors, this insecurity for interacting is due to the lack of linguistic competences. Also, it was found that the Embera students commonly used their native language in order to exclude the mestizos students from their conversations. To conclude, in relation to the minority contexts, it can be evidenced that the linguistic and ethnic differences among minority and majority populations lead to insecurity or exclusion.

### ***5.3.2. Majority Contexts***

Different from minority contexts, majority sociolinguistic contexts are characterized for having a considerable amount of indigenous populations over Spanish speakers. As a case in point is addressed in the article presented by Valiente (2012) where she exposes a contextualization of an educational reform of the IBE model in the Nicaraguan indigenous communities of Miskito and Sumo-Mayagna. The ‘Proyecto de Fortalecimiento del Servicio Educativo’ carried out between 2000-2006 aimed at the development of educational material with an IBE approach taking into account the region’s linguistic and socio-cultural characteristics. Moving backwards, in 1985, the implementation of the IBE model started in the ethnic group of Sumo-Mayagna with 25 pupils and in the Miskito community with 215 students. Currently, the school located in the RAAN region, in 2005, had 30.000 students, of which 18.000 were from the Miskito ethnicity and 6.000 were from Sumo-Mayagna community; the remaining 6000 were Spanish speakers that also lived in the coastal region. Taking also this data, the educational reform needed to provide more educational material for teaching and learning according student’s context since the material available was only in

Spanish and with topics that were decontextualized to indigenous communities' realities. Additionally, many of the teachers did not speak the native languages of the community, so this obstructed the process of the IBE model. From this, the Minister of Education proposed appropriate educational changes in order to provide educational quality. The reform aimed: the development of educational material to 5th to 6th grade selecting carefully the topics to be addressed that were connected with the indigenous student's reality with an IBE approach, teacher vocational training in terms of IBE methodology and in native languages, and the selection of topics to should be taught in Spanish.

As it is perceived, in this case, the educational reform was mainly directed to the improvement of the quality in education with the IBE approach since the majority population were from ethnic groups. Nevertheless, this can be considered unequal with the Spanish speaker students since education should provide opportunities for learning to all students, including the ones who do not belong to the same ethnic group.

As a manner of conclusion, it is relevant to mention that despite having a sociolinguistic context where indigenous groups are dominant, inequalities are still evident in terms of language and socio-cultural aspects. The Sumo-Mayagna and Miskito communities demonstrated inequalities in terms of education for their Spanish Speakers students. They also needed to ensure that all students accomplish the corresponding abilities for life despite belonging to a different ethnic race.



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